

## Why a Catholic Medical Guild?

*The following is the substance of an article by the late Charles Plater, S.J., revised by Ernest Ware, M.D., and reprinted from the Catholic Medical Guardian, where it bore the title "The Aims and Objects of the Catholic Medical Guild of St. Luke, St. Cosmas, and St. Damian."*

CARDINAL NEWMAN, in his Discourses on the Scope and Nature of University Education [“The Idea of a University”], has drawn out with matchless skill the relations which exist between theology and other branches of knowledge. These Discourses, which are a plea for a Catholic university, constitute also a plea for a Catholic medical guild. The formation of such a guild in England would, we feel, have had the warmest support of the great Cardinal: and he would have made short work of the objection that Catholicism and medicine have nothing special to do with each other.

They have, of course, everything to do with each other. If other branches of knowledge are connected with theology, the connection between medicine and theology is particularly close. Thus Cardinal Newman, in his address to the medical students at Dublin, has described the danger to which medical science, if pursued without regard to theology, may give rise. It is to be observed that he has no quarrel with the science of medicine as such. “The medical student,” he says, “has a vast field of knowledge spread out before him, true because knowledge, and innocent because true.” He does not attempt to gainsay the conclusions of that science regarded as scientific conclusions. But he points out how, in the name of religious duty, sound philosophy, and common sense, we have to correlate all sciences (medical science included) with the master science of theology. To treat the object of any other science as the supreme object of life is, he declares, “a sophism of the intellect”:

What is true in one science is dictated to us indeed according to that science, but not according to another science, or in another department. What is certain in the military art has force in the military art, but not in statesmanship; and if statesmanship be a higher department of action than war, and enjoins the contrary, it

has no claim on our reception and obedience at all. And so what is true in medical science might in all cases be carried out, *were* man a mere animal or brute without a soul; but since he is a rational, responsible being, a thing may be ever so true in medicine, yet may be unlawful in fact, in consequence of the *higher* law of morals and religion having come to some different conclusion.

Now, as Cardinal Newman explains in the same address, the higher sciences of morals and religion are based upon phenomena which, though certain, are delicate and fragile, while on the other hand the facts which form the province of physical science are hard, palpable, and material. The details of material science obsess the imagination and color the mind. Though true as far as they go, they are not the whole truth. But they will be taken for the whole truth unless the mind of the student is steadied, and expanded, and enlightened by continual contact with Catholic principles. The Catholic Church alone can save physical science from itself; the Catholic Church alone can rescue science from that "bankruptcy" which is bound to follow any attempt to substitute science for philosophy and religion.

Gentlemen, if you feel, as you must feel, the whisper of a law of moral truth within you, and the impulse to believe, be sure there is nothing whatever on earth which can be the sufficient champion of these sovereign authorities of your soul, which can vindicate and preserve them to you, and make you loyal to them, but the Catholic Church.

Another aspect of the connection between theology and medicine is brought out by Cardinal Newman in some words written in February, 1858, which are to be found in the volume entitled "My Campaign in Ireland."

We have no intention here of enlarging upon the importance of the art of medicine. Its services to mankind at large are as necessary as those of religion itself, and far more widely and vividly recognized. It follows that while its professors occupy every part of a country and divide and sub-divide its length and breadth among them, they everywhere come across the parish priest, either as friends or as rivals, for neutrality is impossible where the territory is common to both. There cannot be a worse calamity to a Catholic people than to have its medical attendants alien or hostile to Catholicity; there cannot be a greater blessing than when they are intelligent Catholics who acknowledge the claims of religious duty, and the subordination and limits of their own functions. *No condition, no age of human life, can dispense with the presence of the doctor and the surgeon; he is the companion, for good or for evil, of the daily ministrations of religion, its most valuable support or its most grievous embarrassment, according as he professes or ignores its creed.*

Enough has perhaps been said to indicate the connection both in theory and in practice between theology and medicine, and to justify the establishing of an association which seeks to safeguard and to demonstrate that connection.

Let it not be said that these considerations are in any way derogatory to medical science or to medical men, or that the existence of a Catholic Medical Guild constitutes any violation of professional etiquette. As has been indicated, there is no question of interfering to the slightest degree in the domain of medical science as such: it is merely a question of defining and securing the necessary correlation of two most important sciences. That this may be done without wounding professional susceptibilities is evidenced by the fact that Anglican medical men in this country have established their own Guild of St. Luke, and that the guilds of Catholic doctors which exist on the Continent, so far from prejudicing medical science, do much to promote it.

But there is another objection which is, perhaps, more likely to present itself to the minds of Catholic readers. "We admit," some may say, "the close connection between medical science and theology, and we recognize that the mission of maintaining that connection is entrusted in a peculiar way to Catholic doctors. But they will fulfil that mission far more effectually by permeating the medical profession than by isolating themselves into a distinctive Catholic guild."

To this it may be answered that such a guild, so far from isolating Catholic doctors, multiplies the links which bind them to their profession. It increases their interest and their efficiency. It ensures in them that wider outlook on life which cannot fail to be of profit to them in their special line of study. And, on the other hand, the intensifying of their Catholic life which results from their cooperation as Catholics secures for them that upon which they might otherwise have but a precarious hold—the "sovereign authorities of the soul" of which Cardinal Newman has spoken. The real isolation—the soul-isolation—is that of the Catholic scientist who, amid the details of his science, comes to lose sight of the eternal verities.

The Guild of St. Luke, then, is in the first place a symbol of that connection already referred to between the two great sciences. The connection is manifested in an impressive way by the periodical gathering of Catholic doctors at

religious functions. The Catholic Guild assembles for its Mass in Westminster Cathedral or other convenient centers on the Feast of St. Luke or at other times when Catholic doctors have an opportunity of meeting in large numbers such as the annual meeting of the British Medical Association and the biennial Catholic Congress.

Other gatherings, too, take place in which medical subjects are discussed in their bearings on Catholic questions. Here an enormous field opens up before us which can only be cursorily surveyed.

In the first place we may note the urgent need which there is in this country for studying medical questions insofar as they relate to questions of moral philosophy and of revealed religion. Much excellent work of this kind has been done on the Continent: but, as Cardinal Newman pointed out not long before his death, there is urgent need for such concerted investigation in England. Such investigation should be of incalculable benefit both to the cause of religion and to that of science.

The Guild also does something to make known the debt which medical science owes to the Catholic Church. This debt is too often ignored in this country, though the works of a distinguished Catholic doctor have brought some of us to realize it.\* Moreover, as Cardinal Newman points out, even where (as often happens) the services rendered to science in past ages are recognized by non-Catholics, we find a reluctance to admit that such services are still being rendered:

They understand, and candidly avow, that once she was the patron of the arts, the home and sanctuary of letters, the basis of law, the principle of order and government, and the savior of Christianity itself. They judge clearly enough in the case of others, though they are slow to see the fact in their own age and country; and, while they do not like to be regulated by her and kept in order by her, themselves, they are very well satisfied that the populations of those former centuries should have been so ruled, and tamed, and taught by her resolute and wise teaching.

It should surely be possible to convince our fellow-countrymen that the beneficent influence of the Catholic Church is not diminished, and that so far from imposing upon us a system of harassing and cramping regulations

\*See the following works by J. J. Walsh, K.C.S.G., M.D., Ph.D., LL.D.: "Catholic Churchmen and Science," first and second series, "Makers of Modern Medicine," "Old-time Makers of Medicine," "The Popes and Science," "The World's Debt to the Catholic Church."

she provides humanity with sure beacon lights. Her law has given us liberty.

The Medical Guild is slowly forming a library of works dealing with the application of medical science to Catholic theology, philosophy, and apologetics. Such works abound in other countries, and in course of time we may develop a literature of our own upon these subjects. This should not merely be of great value to Catholics, but it should certainly interest many non-Catholic doctors who should be glad to see a systematic attempt to correlate their science with wider principles of human conduct.

Never was the organization of Catholic doctors more necessary in the name of religion and science alike; for never was it more necessary to raise a bulwark against the irresponsible pseudo-scientists who would drag science from its orbit in their attempt to sweep away the principles of religion and morality. Theories are in the air, proposals are put forward, and methods are advocated which embody that "sophism of the intellect" against which Cardinal Newman has put us on our guard. Science becomes perverted in the process, and hence it is in the name of science as well as in the name of religion that a stand must be made against them. We have seen the healthy effects produced by a protest of a German scientific association against a scientific author who "faked" his illustrations in order to establish a point against revealed truth; and we also know that large numbers of Catholic physicians and dentists of Boston and Philadelphia\* have found it necessary to form guilds for the purpose of "combating the pagan tendencies of the times in the practice of medicine." To combat such tendencies is to do no disservice to a noble science.

An antagonism, sometimes open, oftener veiled, between medicine and revealed religion is a characteristic of medical literature when it passes outside its immediate sphere and enters upon the cognate domains of philosophy and ethics. But this antagonism is neither greater nor less than is to be met with in any other branch of science. It is not peculiar to medicine. Its source, insofar as it arises from professional training, is the spirit in which all science is taught at the present time. Thus, although there is no particular

\*The address of the International Secretariate of Medical Guilds is 74, rue de l'Université, Paris, VII; its organ the *Bulletin de la Société Médicale*. Further information about medical guilds in the United States may be secured from Dr. Anthony Bassler, 784 Park Avenue, New York, or from Dr. R. A. Rendich, 116 Remsen Street, Brooklyn, N. Y.

reason for medical agnosticism, it shows itself in medical writers in much the same way as it is seen in general scientific writing.

There can be no doubt that this agnostic or materialistic spirit has often infected Catholics, and even when it has not caused them to give up their religion, it has often tainted the whole of their lives and made them slack, and acquiescent in the somewhat contemptuous esteem in which those who uphold their beliefs are held.

The most obvious antagonisms between Catholicity and medicine, however, show themselves in practice. There is a wide divergence at times between the average and the Catholic standard of conduct, I mean in those matters in which the medical man prescribes the conduct of those who consult him.

Many other fields of work await the Guild, of which only a word can be said. There is, for instance, the provision of medical advisers to such institutions as Boys' Brigades—a practical matter of some urgency. There is the providing of Catholic doctors with facilities of various kinds, such as opportunities for intercourse with Catholic scientists on the Continent and in America. The Guild should be able to take advantage of the solidarity of Catholics all over the world, and should thus be able to open up many channels of research and investigation for those who wish to make use of them.

It is hoped, too, that the Guild will in course of time establish branches in the various university towns where Catholic medical students are found in any number. The formation of groups resembling the Newman Society at Oxford would do much to help Catholic young men through what must be a critical stage of their lives. As Cardinal Newman has pointed out, physical science, with its vivid appeal to the senses, is apt to obsess the imagination and to obscure the evidences of religion. It does so not because it is science, but because it is easily mistaken for philosophy. This danger especially besets young medical students, among whom it is consequently very desirable to create a Catholic atmosphere. Such an atmosphere will develop rather than cramp their scientific spirit.

For the last five years the Guild has published the *Catholic Medical Guardian*\* under the editorship of Lieut.-

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Col. P. W. O'Gorman. The issue of this unique periodical has done much to maintain the solidarity of the Guild and increase its membership and to organize the Catholic medical profession. In it all the happenings of the Guild are published together with many interesting articles on medicomoral questions. We are deeply indebted to the Editor and to many eminent clerics and others who have contributed to its success.

One last point may be noted. The existence of a Catholic Medical Guild may do something to call the attention of the Catholic body to the existence of Catholic doctors. Many Catholics have no need of such a reminder: but there is a distressing number who appear to require it. We have all known cases of Catholics of high social position who persistently ignore the local Catholic doctor, not on account of any lack of qualifications on his part, but merely because—well, their motives will scarcely bear investigation. Unfortunately, snobbishness is not always eradicated by the Sacrament of Baptism. These people have no notion of Catholic solidarity. It does not occur to them that the Catholic medical man may have had something to suffer for his faith. It does not occur to them either that if their Catholic instinct should lead them to support Catholic professional men generally, it should lead them in quite an especial degree to give their support to Catholic doctors. For it is well that, when we commit ourselves so unreservedly to the guidance of another, we should choose as our guide one who is actuated by those Catholic principles which ought to govern all the conduct of life. The good which can be done by a Catholic doctor is incalculable, and we should make every effort to give Catholic doctors at least a fair field. The Church in this country owes much to their devoted services.

Having thus clearly demonstrated the advantages of our Guild to medicine, theology, and society, may I, as Master of the Guild, appeal to every Catholic doctor, whether retired or in active practice, to join our ranks? The French Guild has more than doubled in number since the War, and it is only by numbers that we can exert any influence in affairs today.

By personal cooperation only shall we realize our strength and learn to wield the power of concerted opinion and action.

Our Hon. General Secretary, Dr. W. J. O'Donovan, 123 Harley Street, London, W.1, will be pleased to receive applications for membership and to forward further particulars if desired. All Catholic doctors of the British Empire are welcomed as members.

## A Catholic Lawyers' Guild

*A guild of Catholic lawyers was organized in New York in 1928.  
The constitution and by-laws drafted by the organizers  
are here presented.*

### CONSTITUTION

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#### ARTICLE I.

This organization shall be known as THE GUILD OF CATHOLIC LAWYERS.

#### ARTICLE II. OBJECTS

The objects of the Guild shall be to promote the social, intellectual, temporal and spiritual welfare of its members; to uphold the highest standards and best traditions of the legal profession, and by frequent social intercourse to bind them more closely in the pursuit of these ends.

#### ARTICLE III. MEMBERSHIP

1. There shall be the following classes of membership: Active and Honorary.

2. *Active Members.*—This Guild shall consist of Catholic members of the legal profession who are animated by the highest standards of their profession and by a spirit of fidelity to the Church.

3. *Honorary Members.*—The Board of Governors may elect honorary members who shall enjoy all the privileges of active members, except those of voting and holding office.

4. *Dues.*—The annual dues shall be five dollars a year, payable in advance on the first day of October in each year.

5. *Dropping of Members.*—The Board of Governors may drop from the rolls any member in arrears of dues to the Guild, or any member guilty of conduct prejudicial to the welfare of the Guild or of the profession, as provided in the By-Laws.

#### ARTICLE IV. OFFICERS

1. *Officers.*—The officers of the Guild shall be a Supreme Spiritual Director, a Spiritual Director, a President, two Vice-Presidents, Executive Secretary, Corresponding Secretary, a Recording Secretary, a Financial Secretary, a Treasurer, and twenty-one Governors.

2. *Supreme Spiritual Director.*—The Supreme Spiritual Director shall always be the Archbishop of New York, and he shall be *ex officio* a member of the Board of Governors.

3. *Spiritual Director.*—The Spiritual Director shall be selected by the officers and Board of Governors, subject to approval of his Ordinary.

4. *Election of Other Officers to be by Ballot.*—The President, Vice-Presidents, Secretaries and Treasurer shall be elected on a general ballot and shall hold office for one year or until their successors are elected and have qualified.

5. *Time of Election.*—The officers named in the preceding section shall be elected at the meeting in January, 1929, and annually thereafter at the annual meeting in September, and their terms of office shall commence immediately.

6. *Election of Governors and Terms of Office.*—Twenty-one Governors shall be elected by general ballot at the meeting in January, 1929; seven of whom shall serve until the annual meeting in September, 1929; seven until the annual meeting in 1930, and seven until the annual meeting in 1931. Thereafter beginning at the annual meeting in September, 1929, seven Governors shall be elected each year to serve for three years.

#### ARTICLE V. POWERS AND DUTIES OF OFFICERS

1. *Duties of Spiritual Director.*—He shall be *ex-officio* a member of the Board of Governors and have power to advise the Guild on all matters concerning its spiritual and religious welfare, and shall see that no action is taken by the Guild that is contrary to the spirit and teaching of the Church.

2. *Duties of President.*—The President shall preside at all meetings of the Guild and he shall also be Chairman of the Board of Governors.

3. *Duties of Vice-Presidents.*—In the absence of the President, his duties shall devolve on the Vice-Presidents.

4. *Duties of Executive Secretary.*—The Executive Secretary shall perform such duties as are set forth in the Constitution and By-Laws, and such further duties as may be assigned to him from time to time by the President or Board of Governors.

5. *Duties of Corresponding Secretary.*—He shall conduct the correspondence and keep the records, have the custody of the seal of the Guild and shall keep in the office of the Guild, a book open for the inspection of members, in which shall be entered the name of each candidate for membership, and the signatures of the proposer and seconder of such candidate, and perform such other duties as properly pertain to his office.

6. *Duties of Recording Secretary.*—He shall keep the minutes of all meetings and elections of the Guild and of the Board of Governors, and he shall keep a record of such other matters and perform such other duties as the Board of Governors may order.

7. *Duties of Financial Secretary.*—He shall mail or cause to be mailed, bills for annual dues, and when same are paid, shall remit same promptly to the Treasurer. He shall perform such other duties as the Board of Governors may order.

8. *Duties of the Treasurer.*—The Treasurer shall have charge of all funds and securities belonging to the Guild. All disbursements of the funds of the Guild shall be made by check only, which check

shall be signed by the Treasurer and countersigned by the President or one of the Vice-Presidents.

He shall make no payment unless upon authorization of the Board of Governors, and he shall furnish a bond at the expense of the Guild in such sum as the Board of Governors may require.

He shall deposit the money of the Guild to the credit of The Guild of Catholic Lawyers, in any bank or trust company, to be approved by the Board of Governors.

He shall present at the annual meeting a full written statement of the receipts and disbursements of the Guild during the year, and, whenever required, shall report the condition of the treasury.

9. *Accounts to be Audited by Committee.*—The accounts of the Treasurer shall be audited annually by a committee of three to be appointed by the Board of Governors at least thirty days before the annual meeting, and this Committee shall report at the annual meeting.

#### ARTICLE VI. BOARD OF GOVERNORS

1. *Of Whom Composed.*—The Supreme Spiritual Director, the Spiritual Director, President, Vice-Presidents, Secretaries, Treasurer, and Governors shall constitute the Board of Governors.

2. *Rights and Duties of Board of Governors.*—The Board of Governors shall supervise and control the affairs of the Guild and take cognizance of all infractions of the Constitution and By-Laws. It shall control and manage the property of the Guild and shall have power to appropriate funds as hereafter determined by the By-Laws. It shall fill until the next election, vacancies occurring in its own body. It shall report its proceedings at every annual meeting.

#### ARTICLE VII. MEETINGS

1. The annual meeting shall be held on the third Tuesday of the month of September in each year, for the election of officers and seven members of the Board of Governors, and for the consideration of such other business as may be brought before it. Ten members shall constitute a quorum for the transaction of business.

2. Meetings shall be held on the third Tuesday of the months of November, January, March and June.

3. The Annual Mass of the Holy Ghost shall be offered on a date as near to the opening of the Law Courts as possible. The Annual Retreat shall be held at the call of the Spiritual Director and as near as practicable to the Feast of St. Ives.

4. *Special Meetings.*—Shall be called by the President through the Executive Secretary at any time, on the written request of ten members, which request shall specify the object of the meeting. Notice of such special meeting, specifying the object thereof, shall be sent to each member at least five days in advance of the meeting.

5. *Appointment of Committees.*—All committees of the Guild shall be appointed by the presiding officer unless otherwise ordered.

#### ARTICLE VIII. AMENDMENTS

1. *Notice of Amendments.*—Notice of any amendments of the Constitution must be given in writing, at a regular meeting of the

Guild, at least thirty days before action thereon by the Guild; such notice must be signed by at least ten active members.

2. *Amendments to be considered by Board of Governors.*—The Board of Governors shall report their approval or disapproval of the proposed amendment or amendments or substitutes therefor, with the reasons for their action, at or before the second regular meeting of the Guild after the notice aforesaid. Their failure to consider or report shall not prevent action on the proposed amendment or amendments at such second or any subsequent regular meeting. Any proposition, while pending before the Board of Governors, shall be subject to amendment in matter of detail, but not in substance, by the proposers.

3. *Notice to Members.*—At least five days before the day fixed for the meeting by the Board of Governors, or five days before the aforesaid second regular or special meeting of the Guild, the Corresponding Secretary shall cause notices to be mailed to all the active members of the Guild that action is to be taken upon the proposed amendment or amendments.

4. *Quorum and Number of Votes Required for Adoption of Amendments.*—At the meeting mentioned in said notice, or at any subsequent regular meeting for which it shall be made the special business, such amendment or amendments may be adopted by a vote of two-thirds of the active members present, and shall thereupon be as binding as the original Constitution, provided that at least twenty-five active members shall be necessary to constitute a quorum for the purpose of this section.

## BY-LAWS

### ARTICLE I.

#### GENERAL MANAGEMENT—BOARD OF GOVERNORS—STANDING COMMITTEES.

1. *Standing Committees.*—The President shall appoint from the members of the Guild the following committees:

1. Committee on Admissions
2. Committee on Entertainment
3. Committee on Publicity.

2. *When Appointed.*—These Committees shall be appointed at the annual meeting of the Guild.

3. *Committee on Admissions.*—The Committee on Admissions shall consist of five members, and it shall be their duty to receive applications for admission. It shall be their further duty to make inquiry as to the fitness of the applicant for admission to the Guild. Before any vote is taken on the admission of the applicant, the original application endorsed with the information here required and with the Committee's report, favorable or unfavorable, shall be presented to the members.

4. *Committee on Entertainment.*—The Committee on Entertainment shall consist of five members and it shall be their duty to arrange for the entertainment of the members at the regular or special meetings.

5. *Committee on Publicity.*—The Committee on Publicity shall

consist of five members and it shall be their duty to review and arrange for the publication of reports of regular and special meetings and all other functions and to afford information concerning the activities of the Guild.

6. *Meetings of Board of Governors.*—The Board of Governors shall meet on the third Tuesday of September, November, January, March and June; and ten members shall constitute a quorum. Special meetings may be called by the President at any time, by a notice signed by the Secretary, specifying the object of the meeting.

## ARTICLE II. EXPENDITURES

1. *Purchases and Expenditures Must Be Authorized.*—All purchases and expenditures must be authorized by the Board of Governors.

## ARTICLE III. MEMBERSHIP

1. *Applications to be in Writing.*—All applications for active membership in the Guild shall be made in writing to the Committee on Admissions and shall contain the name, residence, occupation, place of business, and such other information as may be required; and shall be signed by the applicant and one member who shall propose him for membership, and shall be accompanied by one year's dues.

2. *Applications to Be Balloted Upon.*—The members of the Guild at each regular meeting, or at a special meeting called for that purpose, shall ballot upon all applications referred to it by the Committee on Admissions. A negative vote of one-third of the members present shall exclude an applicant, provided, however, that there shall be at least seven negative votes.

3. *Charges of Misconduct against Members.*—All charges of misconduct against members of the Guild shall be made in writing to the Board of Governors, which shall thereupon appoint a Committee of five, none of whom shall be a member of the Board of Governors, to investigate such charges, and report thereon at the next meeting of the Board. Any member so charged shall be notified in writing by the Secretary to attend before such Committee, at least ten days in advance of such appearance. He may introduce rebutting testimony. If the member charged be an officer, the Board, by a majority vote, may declare the office vacant during the investigation.

4. *Disposition of Charges by Board of Governors.*—Upon presentation of the report, the Board of Governors may, in its discretion, dismiss such charges, or censure, suspend, expel, or remove from office the member accused, but before any such action, the member may make his defense before the Board.

5. *Expulsion of Member.*—Any member expelled shall forfeit all his rights and privileges in the Guild.

## ARTICLE IV. MEETINGS

1. *Order of Business at Guild Meeting.*—The order of business at the regular meetings of the Guild shall be as follows:

1. Call to order.
2. Roll call.
3. Reading of Minutes.
4. Reports of Secretary, Treasurer and Committees.

**5. Unfinished business.****6. New business.**

2. *Roberts' Rules of Order*.—The rules and orders of Roberts' Rules of Order shall govern the meetings of the Guild and Board of Governors, insofar as they are applicable and not inconsistent with the Constitution and By-Laws.

**ARTICLE V. ELECTIONS**

1. At the regular meeting of the Guild to be held in the month of June, a Committee of five, none of whom shall be an officer or member of the Board of Governors, shall be elected by the Guild at large; which Committee shall, before August 10 in each year, prepare a list of candidates for the various offices to be filled at the ensuing election, and submit same to the Executive Secretary, so that he may cause a copy thereof, to be mailed to every active member not later than August 15.

2. *Eligibility of Candidates*.—Any member whose name may not have been acted upon by the Committee, shall be eligible for nomination and election to any office, providing his name shall be submitted in writing to the Executive Secretary by at least ten active members, on or before September 1 in each year; and the names of such nominations shall appear on the ballot at the ensuing election.

3. *Members in Arrears Not Entitled to Vote*.—No member shall be entitled to vote who may be in arrears to the Guild.

4. *Ballots*.—All voting shall be done with written or printed ballots.

5. *Votes Required to Elect*.—A plurality of votes cast shall be sufficient to elect to any office.

**ARTICLE VI. AMENDMENTS**

*How Made*.—These By-Laws, or any of them, may be amended in the manner provided for amendments to the Constitution.

## The Catholic Dentists' Guild

GEORGE A. SULLIVAN, D.M.D.

*A radio address from the Boston Catholic Truth Period of Station WNAC, by the President of the Boston Guild of Saint Apollonia. Reprinted from the Boston Pilot.*

ON February 9, the Catholic Church annually commemorates the feast day of St. Apollonia. Saint Apollonia belongs to that group of heroic women who were the glory of the early Christian Church. She was born at Alexandria in Egypt. Both of her parents were wealthy pagans of noble lineage. A well-established tradition ascribes her birth to the intercession of the Blessed Virgin Mary. For many years her parents had prayed to the pagan gods that a child might be born to them. They had given up hope of

having this desire fulfilled when the mother of Apollonia heard from Christians of Christ and His Mother. She prayed long and fervently to God's Holy Mother and at length her prayers were answered. A daughter was born to her and was given the name of Apollonia.

As the child grew in years and wisdom, she learned from her mother's lips the story of her birth. She longed to know of Christ and of His Mother to whose kindly intercession her birth was attributed. Apollonia's increasing spiritual knowledge grew into an ardent desire to become a member of the Christian Church. At length she was baptized and received into the Church by Leonine, a disciple of the great Saint Anthony.

Apollonia at once became an ardent and devoted Christian. She became a real apostle for her newly acquired faith. She preached in Alexandria, and moved many to become Christians. So zealous was she in teaching and practising her religion that she aroused the hostility of the pagan magistrates of Alexandria. They commanded her to cease her preaching. Apollonia replied that she must obey God rather than man. She was finally seized by the Roman governor of Alexandria and brought to one of the pagan temples. There she was ordered to adore one of the pagan deities. This she courageously refused to do. She was bound to a stone pillar and was cruelly tortured by having her teeth, one by one, broken by her tormentors. Still refusing to yield to the will of her pagan persecutors, she was brought before a burning fire and warned that, if she refused to blaspheme Christ, she would be burned to death. In a desperate effort to escape her captors, Apollonia plunged headlong into the raging fire and gave up her soul in heroic martyrdom to her Lord and her God. Shortly after her death she was canonized and for many years has been the patroness of those who suffer from ailments of the teeth. Later on a shrine was erected in Rome in honor of this holy virgin, and suffering pilgrims came there in devotion, praying for relief from part of the agony she herself has suffered. Her name has come down through the ages as a synonym for relief from afflictions of the teeth. With the development of modern dentistry, Saint Apollonia became the patroness of dentistry and is held in loving affection by all members of that profession.

In the year 1920, when a small group of Catholic

dentists in Boston conceived the idea of forming an organization which would unite their fellow-dentists, they naturally placed themselves under the protection of Saint Apollonia. Under her kindly inspiration and protection, this Guild has grown in the short period of ten years from a small local organization into one of international renown.

At that time preliminary plans were made for the formation of the Boston Guild of Saint Apollonia. A committee was formed and the first meeting was held on March 20, 1920. Fifty Catholic dentists of Boston and greater Boston attended this first meeting of the Guild. Later, on September 24, 1920, when the Guild of Saint Apollonia was incorporated under the laws of the State of Massachusetts, its membership had grown to 150 members. Today its membership numbers over 300.

The aims and objects of the Guild as defined by its Constitution are as follows:

To promote and defend by proper means the interests of its members; to establish a friendly spirit and make possible a closer association among its members; to afford an opportunity to assemble and exchange professional opinions; to create an organization among Catholic dentists in the Archdiocese of Boston for the advancement of its intellectual and moral interests; and to offer to Catholic schools and institutions the opportunity of securing necessary dental attention.

Briefly, then, the three objectives of the Guild of Saint Apollonia are: first, the spiritual improvement of its members; secondly, the professional advancement of all who belong to it; and thirdly, practical charity in the form of dental service to children enrolled in Catholic schools and institutions.

To develop a stronger and richer spiritual life in its members has been the primary purpose of the Guild of Saint Apollonia. Shortly after its formation, His Eminence, Cardinal O'Connell, Archbishop of Boston, told the members that success would come to them and their organization if they kept deep in their hearts a sincere and warm love for their Faith, and if they made love of God and of neighbor the motive of all their activities. The Guild has faithfully endeavored to follow the counsel of their devoted friend and generous benefactor. The Guild owes much to His Eminence. He is our Honorary President, whose help-

ful contact with all our activities has been a profound inspiration.

Through the ministrations of Rt. Rev. Msgr. M. J. Splaine, who has been appointed as our Chaplain, the organization has been stimulated and encouraged to pursue with constant ardor the high ideals which His Eminence, the Cardinal, has proposed to us.

With the cooperation of the office of Supervisor of the Parochial Schools a definite plan of operation was advised. A notice was sent to every Superior in each of the parochial schools in Greater Boston, explaining in detail the general plans of the Guild in connection with the school children's dentistry.

Each year, on the last Wednesday in September, a complete examination is made of the 40,000 children by the doctors of the Guild. The cases requiring treatment are classified according to the existing defects or ailments, and a card is given to each child indicating his or her dental needs: A, calling for extractions; B, for fillings; and C, for cleaning. A brief talk on oral hygiene is delivered, the proper use of a tooth brush demonstrated, and a final word of caution given the children in reference to dental indifference and neglect. These cards noting the different types of work to be performed are collected by the Sisters in charge and grouped in such a way that when the time is arranged for their visit to the Forsyth Dental Infirmary, there is little or no delay in the performance of the work necessary.

The children, in care of an efficient chauffeur and carefully trained matron, ride to the Forsyth Infirmary in a comfortable bus which obviates all the delays and annoyances from inclemency of the weather and insufficient attention of streetcar service. Arriving at the Infirmary, their wraps are checked, the mind of the child is put at ease in preparation for the performance of the necessary work, which is done by the doctors of the Guild and also by the regular Forsyth staff. They are then returned to the school with loss of but one session.

The Guild would be derelict in its duty were we not at this time to make public acknowledgment of our gratitude to the Forsyth Dental Infirmary. Their splendid and highly efficient cooperation with us has been a great factor in our success. Without this fine spirit, the Guild would be

seriously handicapped by the difficulties that constantly arise.

This system of giving the child in the lower grades the proper attention and care shows almost perfect results when reaching the higher grades. The defects of caries, mal-occlusion, early loss of teeth, mouth breathing, and all the various diseases of the oral cavity, reflecting their consequences in the general health of the child, with the attendant high percentage of absence from school, are entirely adjusted. This year, under the care of the Guild, 15,000 children will receive free dental attention, and the record of the past ten years shows 300,000 pupils examined and over 100,000 treated, an accomplishment unique in the history of corrective and preventive dentistry performed as a charitable and public service. Its results are far-reaching in giving to the child at an early age the benefits of the best type of scientific dental treatment, including the advanced methods of operating and eliminating conditions adverse to its physical and mental development.

The enormous amount of work recorded indicates the magnitude of the problem of school dentistry and proves most conclusively that it is not too big for the dental profession to handle. With a large central clinic like the Forsyth Dental Infirmary and dentists willing to contribute their time and labor, it can be successfully solved. We feel also that the method of doing extractions first, thereby giving the child a surgically clean mouth to start with, is productive of more good to the greater number of children rather than the method of almost complete concentration on prophylaxis. At the beginning of the third year of work, our examination revealed the fact that with the exception of first grades, there were but a few children among the 30,000 who accepted this service who needed extraction. Therefore the parochial schools of Greater Boston were practically 100 per cent extraction-free.

Statistics show that after intensive dentistry was begun, the increased daily percentage of attendance was 2.8 in Boston, 3.6 in Cambridge, and 2.7 in Somerville. In other words, there was an increased attendance in Boston of over 600; in Cambridge over 180; in Somerville over 60. The figures in themselves show conclusively the improved physical condition in these districts following dental work.

Supplementing this operative work, a thorough instruc-

tion in the importance of mouth hygiene is given the child by a series of informal talks on diet and cleanliness, the function of the teeth and the membranes of the mouth. Inviting added interest, three prizes, amounting to twenty dollars, are awarded each year to the pupils of the sixth grade for the best three essays submitted on "Oral Hygiene." The rivalry serves to stimulate and retain in the minds of the children a determination to protect their teeth and the mouth generally.

The cooperation of the pastors and Sisters Superiors, under the able and efficient direction of Father Quinlan, the present Director of Parochial Schools in the Archdiocese of Boston, has been a potent factor in perfecting our organization and in encouraging the members to additional sacrifices in the performance of their appointed duties. . . .

A great opportunity for professional progress is provided by the Guild in the association of so many men practising this branch of science. Friendships of true worth are made, new ideas are imparted, and the benefit of a broader field of thought and practice is acquired. Monthly meetings are held and the most eminent men in the professions of medicine and dentistry, irrespective of race or religion, are invited to address the members on questions of vital importance to the dentist. Courses in clinical medicine are provided our members bi-weekly at the Carney Hospital, by the hospital staff, imparting intimate and practical knowledge of the diseases of the heart, lungs, and other organs co-related to the problems of our profession. At the City Hospital, Boston, courses are given in the South Department on the infectious febrile diseases such as diphtheria, scarlet fever, and measles.

Each year a spiritual retreat is held at St. Gabriel's Monastery for the benefit of the Guild, and is attended by a large percentage of the members, receiving, under the inspiring instruction and the kindly direction of the zealous Passionist Fathers, added determination and strength to carry on this glorious work.

To that great institution of learning, Georgetown University, with its traditions of true loyalty to Mother Church and country, the Guild is to present a portrait of Saint Apollonia which will adorn the walls of the new million-dollar medical and dental building, and a relic of the Saint for its chapel. Realizing that the dental profession, in these

days of forgotten achievement, has never given to its real founder the honor which rightfully is his, the Guild has incorporated a movement to memorialize, by a suitable monument, the early work of Fauchard, the father of modern dentistry. Born in 1686, for forty years devoting his life to this branch of science, his pioneer work and teaching laid the foundation of dental science. The Guild of Saint Apollonia submitted to the convention of the American Dentists Association at its last meeting in Washington, which was accepted by that body, an international request for funds to erect a statue in Paris to commemorate the research and the first application of scientific methods that this great Frenchman offered to his profession. Five years ago, the first radio broadcast on dentistry was given by the Guild in Boston and there is now a series of lectures on this subject being delivered in New York every month by the Guild in that city. The official organ of the Guild, the *Apollonian*, is the only dental magazine published in New England and the only Catholic dental periodical in the world.

The history of the Boston Guild of Saint Apollonia, its foundation, work, and achievements, now reposes in the Vatican Library at Rome in a beautifully bound volume which His Eminence, the Cardinal, presented to the Holy Father on his recent visit to the Eternal City. The Guild of Saint Apollonia is beginning to fulfil the prophecy of our beloved Cardinal O'Connell. At our Communion breakfast on February 18, 1923, he gave expression to these words:

The work that this Guild has achieved since its inception is marvelous, almost staggering, coming as it has from such a small body of men. I congratulate you. The idea has succeeded beyond my wildest dreams. Long life to the Guild. My heart is in it. I am with you, body, soul, and mind. I know that if you keep together, if you keep deep in your hearts this solid foundation of a religious motive, your Catholic Faith warm in you, out of this Guild of a couple of hundred men will come a great work. You can inaugurate a work that will spread through every Christian country in the world.

Thus has the Cardinal's prophecy materialized. The Guild is no longer an experiment, but a record of great achievement. From Boston has radiated the force of this God-like charity, which is steadily filling America with its shrines. The mustard seed which was planted here has

found fruition in a tree whose branches are spreading throughout our country. The spiritual vision of a few is to be a guiding light for the many. The few have given an example of what can be done by united effort and generous cooperation. Where they have led, others will follow. The national organization which was formed last October in the city of Washington, numbered branches of the Guild of Saint Apollonia in ten of the principal cities of the United States and Canada.\*

I can do no better than quote to you a great American whose name is a household word wherever the best periodicals are known and read:

The Guild of Saint Apollonia, through design or through the kindness of Heaven by the intercession of their patroness, or both, has been fortunate in that its social and professional activities have been closely interwoven with its religious life. By it this Guild is moved not only to look out for its own welfare, but to go beyond into the works of charity of wide scope and wider benefits. In the case of the Guild of Saint Apollonia, the monumental charitable work it has accomplished in its devoted, painstaking and unfailing care of the teeth of the parochial-school children in the last ten years, bears striking witness to this, and there is no real charity, if I may supplement the word of the Apostle, that does not show itself in act.

The Guild of Saint Apollonia, of course, makes no claim to exclusive possession of that spirit of exalted altruism, which adorns the life of so many professional men and women, in their noble dedication of their talent and skill, to the amelioration of the ills of mankind. We purpose only by our organization, to commit our fellow-scientists to the proposition, that when men are dominated by that urge to be helpful to humanity, which finds its perfect motive in religion, they are bound to rise to even greater altitudes of practical excellence and usefulness in the world.

Once committed to that ideal, and consequently fired by the zeal and energy which it begets, we feel that our members, within the field of their daily practice, will throw themselves into the work of improving the health, increasing the happiness, and prolonging the lives of those who are entrusted to our care.

\*The following cities have St. Apollonia Dental Guilds: Boston, Buffalo, Chicago, Cleveland, Minneapolis, New Orleans, New York, Omaha, Philadelphia, Pittsburgh, Providence (R. I.), Washington. For further information about the Guild, apply to Dr. Joseph J. Stahl, Secretary, Federated Guilds of St. Apollonia, 1 Hanson Place, Brooklyn, N. Y., or to Dr. Frederick A. Keyes, Editor of the *Apollonian*, 416 Marlborough Street, Boston, Mass.